

(1)

FUND

To all ye who be called **BAPTISTS**, who call your  
selves Saints and Church-Members, I write these things  
unto you as by the Lord moved and instructed, that you may  
try and prove your selves with the Touchstone of Truth, whe-  
ther you be so in deed and in truth, as you profess your selves  
to be in words.



Christ Jesus the Son of Righteousness, is risen  
from the dead, and is glorified with the Father  
with that eternal glory that he had with him  
before the world was made; and the Saines  
(who were raised from the dead, and quicken-  
ed by his living Spirit of Power) were made  
to sit together in heavenly places in Christ Jesus with the Fa-  
ther, and had fellowship with the Father and the Son, having  
put off the body of the sins of the flesh, and the old man  
with his deeds, and having put on the new man, which is renew-  
ed in knowledge, after the Image of him that created him, where  
there is neither Greek nor Jew, Circumcision, nor uncircumci-  
sion, Barbarian, Scythian, bond nor free, but Christ is all, and in all.

This was the priviledge of the Saints, even freedom from the  
bondage and servitude of sin, no more to yeild their members  
servants unto sin and unrighteousness, but unto purity and ho-  
liness, without which no man can see the Lord; and hereby they  
were known, even by their fruits of righteousness, being made  
Gods Workmanship, created in Christ Jesus unto good works,  
the Image of the Devil (as pride, covetousness, self-seeking, en-  
vy, wrath, and malice, and such like) being defaced, and the I-  
mage of God (as meekness and humility, gentleness, patience,  
and long-suffering, truth and righteousness, love, peace, joy, and  
true holiness, and such like, being) renewed in them. O friends  
awake and arise; and seek not the living amongst the dead; the  
Lord is risen, and ascended far above all heavens, and hath abo-  
lished in his flesh the enmity, the Law of Commandments con-  
tained in Ordinances, blotting out the hand-writing of Ordi-  
nances, and took it out of the way, nailing it to his cross; He  
was, (and is) the substance of all Elementary shadows and fi-  
gures, and the glorious appearance of his light and power, doth  
make

Rom. 8. 11.  
Iohn 17. 1.  
Eph. 2. 5, 6.  
1 John 1. 3  
Col. 2. 11, 12  
& 3. 9, 10, 11.  
1 John 3. 8  
Rom. 8. 23  
Rom. 6. 13, 18  
23, 23  
Heb. 12. 14  
John 13. 34, 35  
Eph. 2. 10  
Eph. 4. 22, 23  
24  
1 Cor. 15. 34  
Eph. 1. 20, 21  
Eph. 2. 15  
Col. 2. 14  
Heb. 8. 2.

make the Elements to pass, and the shadows to fly away; and ~~there is~~ the Saints union & fellowship, in the Light, and walking therein, the blood (or life) of Jesus cleanse from all sin & the power of the cross of Christ crucifies that carnal mind with his enmity against God, which feeds upon the carnal things and Elementary shadows, and so the death of Christ, and crucifying with him, comes to be witnessed by his followers, who walk in the Light, and believes in the same; and being dead with Christ from the Rudiments and Elements of the world, cannot turn back and feed upon the shadow or figure, nor be subject to fading and carnal Ordinances; For (as saith the Apostle who came through the warfare, and was dead unto sin, and crucified with Christ) *If ye be dead with Christ from the rudiments of the world, why as though living in the world, are ye subject to Ordinances? Touch not, taste not, handle not, &c.* I know by the Spirit of the Lord, that it is the nature of man (being alive unto sin, to himself, and to the world) to feed upon the visible and fading things of the world, and so the carnal feeds upon the carnal, but *all* that is in the world, that are seen with a visible eye, cannot satisfy the hungering desires, nor quench the thirstings of the weary Soul; but as man by the power of the cross of Christ (which the true Disciple must take up daily) comes to dye unto himself, and unto sin and evil, and to be crucified unto the world; he can no longer feed upon the fading shadows, nor perishing things of the world, but his food and bread is he who came down from above; who is the Saints bread, and their life, and he that eats of this bread, lives; and hath life in himself, and bread in his own house; and shall not hunger; and he that hath not this life, and this bread to feed upon, hath no true life nor bread that satisfies, but is spending his money for that which is not bread, and his labour for that which doth not satisfy: So it is he that hath the Son, which hath life; but he that hath not the Son of God, hath not life.

You that have the Name of Christians, and of Saints and Church-members, judge in your selves, and try with true Light whether you be so in truth, and have the nature and life of that which you profess the words of; it is indeed a high state and condition to be a true Christian; for to be a true Christian, is to be in Christ, and if any be in Christ, he is a new creature; old things are passed away, (old heart, old love, and old life of sin) &

1 John 1. 7.  
Rom. 8. 7, 8.  
1 Tim. 2. 11, 12.

Rom. 6. 6.  
Rom. 8. 2.

Gal. 2. 19, 20  
Col. 2. 20, 21, 22  
John 3. 6.  
Rom. 8. 8.  
1 John 2. 15,  
16, 17  
2 Cor. 4. 18

Luke 9. 23, 24,  
25, 26.  
Gal. 6. 4, 15

John 6. 50, 51,  
10 59

Isa. 55. 2

1 John 5. 12

1 Cor. 11. 31, 32  
John 3. 21  
Eph. 5. 13  
2 Cor. 13. 5  
2 Cor. 5. 17.

behold all things are become new, (new heart, new love, and new life, which is the life of Christ, who is the life of every true Christian;) &c this life is sin's death, *For if Christ be in you, the body is dead because of sin*; and in this life is the Saints oneness, and out of this life is no unity; but all such are in a strife and contention about the words and practises of those who were in this new life, and falls out about the meanings, and so are divided into Sects and Opinions, and many Religions, (as they are called) as is manifest at this day in these Nations, many thousands have got the Name and Profession of Truth and Christianity in words outwardly, but a very few there be that are possessors of the life of Truth inwardly, as the Fruits make manifest, and the Towns and Streets declare. The eternal Eye is open, and the Lord is come to view your fields, and to look for Fruits, but his Garden is overgrown, Weeds, Briars and Thorns; &c fruitless Trees cumbers the ground: Ye proud ones that are so highly exalted, seeking honor one of another, ye cumber the ground, and wo is your portion, your profession will not cover you, ye covetous ones, who are griping for the earth, whose hearts are even set thereon, striving and endeavouring by all your wit and policy to compass riches, and so to become great in the Earth, ye cumber the ground, ye envious bitter spirited ones, ye cumber the ground; ye who are at liberty to speak your own words, to think your own thoughts, and do your own works, whose tongues be at liberty, and carnal minds at liberty, you are in the broad way, and your Religion is vain, where the tongue is not bridled, ye cumber the ground. Oh! the Land mourns, and the Earth is polluted with corruption; thus saith the Lord, Pride and vainglory, self-seeking, earthly honor and preferment, and respecting persons, is found amongst you, (called Church-members) envy, and bitterness of spirit; you have made a shew and profession of my Name outwardly in words, but deceit and iniquity lodgeth and is regarded in your hearts, and your sins have separated between you and me, saith the Lord. Oh lay things to heart, and deceive not your selves with a vain hope; for it is not the outward Name, nor the outward washing that doth make a true Christian, no more then the outward Name, and the outward Circumcision did make a true Jew; For as the Apostle by the spirit of the Lord said, *He is not a Jew which is one outwardly, neither is that the Circumcision which is outward in the flesh, but he*

Col. 3. 3,4

Rom 8. 10.

Iohn 3. 9

Gal. 3. 23

Iohn 19. 4, 5, 6

Matt. 7. 13, 14

Psal. 14. 2, 3

Neb. 6. 7, 8

Iohn 5. 41, 44

Isa. 28. 1

Iam. 5. 1, 2, 3, 5

I Cor. 6. 10

Isa. 5. 8

James 1. 26

Hos. 4. 1, 2, 3

Isa. 20. 1, 9

Isa. 58. 2, 3

Psal. 66. 18

Jer. 5. 23, 24,

25, 26

Gal. 6. 7.

1 Pet. 3. 21.

Rom. 2. 28, 29

is a Jew which is one inwardly, and Circumcision is that of the heart, with the Spirit: Even so by the Spirit of the Lord I say unto you, That he is not a Christian which is one outwardly, which hath the Name onely; neither is that the Baptism which is outward with Water; but he is a Christian who is in Christ, and Baptism is that of the Spirit, having the heart sprinkled from an evil conscience, and the body washed with pure Water; For as many as are baptized into Christ, have put on Christ, & are one in Christ.

But all that are sprinkled or dipped and plunged in Water, are not one, but many differences there be amongst them about these outward things, which the kingdom of God doth not stand nor consist in, as I know you are in some measure sensible of it; outward Water can do no more then wash and cleanse the outside, it cannot cleanse the heart from sin; so that outward washing is but a figure of the inward washing, as other figures are, which I own all in their time and place, but figures and parables are to the World, and them that understand not the myserie, For the Vail being over the heart, the myserie is hid, as it was all the time of the Law; but as the Power of God doth arise, it rends the Vail, and the myserie is opened, and the Son of God revealed within, the Emanuel, God with us, who is the Wisdom and the Righteousness, the Life, Light, and Leader, Bread, Wine, and Water, and all other things he is made to the Saints.

And as for that Scripture, *Math. 28. 19.* which you call the Command for Water-baptism, (though Water is not there mentioned) I say, If that had been of force, and extended unto all, then why was it not binding unto *Paul*, who was called into the Ministry after that, who was a true Minister of the Gospel, and yet he saith plainly, Christ sent him not to baptize, but to preach the Gospel; and he saith, There is one Body, and one Spirit, one Lord, one Faith, one Baptism; he brings them from the many, to the one, and this one I own, which brings people into one, one heart, one mind, one soul, where the unity stands unseparable in the one Spirit of Love.

And as concerning those words which Christ said to his Disciples at the eating of the Pasover, *This do in remembrance of me; I own,* he saith unto his Disciples, *I go away a little while, but I come again unto you and ye shall now that I am in the Father, & you in me, and I in you, &c.* So in the time of his absence that was to be done in remembrance of him, but when he was come, he was their bread,

Gal. 3. 27.

1 Cor. 12. 13.

Heb. 10. 19, 20.

2<sup>d</sup>, 32.

Gal. 3. 27, 28.

Matt. 5. 20.

2 Cor. 3. 13, 14.

15, 16.

Col. 1. 26.

Gal. 1. 16.

1 Cor. 1. 40.

Col. 3. 11.

1 Cor. 1. 17.

Eph. 4. 4, 5, 6.

1 Th. 4. 32.

Rom. 8. 39.

John 6. 27.

John 14. chap.

bread, and they fed upon him, and he was their Pastor & Teacher.

1 Iohn 5. 19, 20

Col 2. 19.

Iohn 10. 14.

1 Cor. 11.

And whereas *Paul* saith to the *Corinthians*, *What I have received of the Lord, that do I deliver unto you, That the Lord Iesus the same Night that he was betrayed, took bread, [take notice, this was done in the night] and when he had given thanks, he brake it, &c. for as often as ye do eat this Bread, and drink this Cup, ye do shew the Lords death till he come.* Read 1 Cor. 10 16. 17. Now the Apostle declares that he could not speak unto them as unto spiritual, but as unto carnal, even as unto *Babes in Christ*, and saith he, *I have fed you with milk, and not with meat, for hitherto ye were not able to bear it, neither yet now are you able*; So that it is plainly manifest, they could not bear what the Apostle had to declare, like unto those who had eaten of the loaves, but when Christ spoke unto them of the Myserie, saying, *Except ye eat my flesh, and drink my blood, ye have no life in you*, they stumbled at this. Saying, and went back, & walked with him no more. So *Paul* came down and fed them with such meat as they were able to digest, according to the Wisdom of God given him, he caught them by guile, coming down to their weak capacities, and became all to all, (in the truth) that he might win some; but after this he tells the *Corinthians*, that yet he shews them a more excellent way, and so in his second Epistle he brings them nearer, and draws them from the visibles to the invisible, the *Light* which shined within, and said, *We have this treasure in earthen Vessels, that the excellency of the Power may be of God, and not of us; We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed, alwayes bearing about in the body, the dying of the Lord Iesus, [here is a true Remembrance] that the life also of Iesus might be made manifest in our body, for we which live, are alwayes delivered unto death for Iesus sake, that the life also of Iesus might be made manifest in our mortal flesh, [mind that] which life is a pure harmless, upright, & perfect life, which life is made manifest, the same to day as ever, which draws us from, & out of visible fading things, which are temporal, to look at things invisible & eternal according as it is written, While we look not at thing which are seen, but at the things which are not seen; for the things which are seen, are temporal; but the things which are not seen, are eternal.* Here you may see the Apostle brings them off the fading shadows, to look at things eternal. Now try your wayes, & see whether or no you be not looking at things seen, and feeding on the visibles, which are temporal,

1 Cor. 3. 1, 2, 3.

Iohn 6. 53; 60,

63, 66.

1 Cor. 12. 16.

1 Cor. 12. 31.

2 Cor. 4. chap.

Heb. 13. 8.

2 Cor. 4. 18.



temporal, which in time fades away, as Bread, Wine, & Water, which all perish with the using, & the Writings visible will fade away, but the invisible and Spiritual Word of life (which was with in the holy men of God, from which the visible Writings were given forth) doth abide and endure for ever; & except this Word be ingrafted in your hearts, and abide in you, you cannot be saved, though you may have all the words & writings of the holy men, and therefore the Apostle brings them to the proof & trial, whether or no they were in the Faith, and whether or no Christ was come, for saith he, Know you not your own selves, how that Jesus Christ is in you except ye be reprobates? And John the Apostle in his Epistle declares that Christ was come, saying, We know that the Son of Col. 1. 19, 20 God is come, & hath given to us an understanding to know him that is true; & we are in him [mind that] that is true, even in his Son Christ Jesus; & this was the great Mystery which was hid from former ages, which was manifested to (& in) the Saints, & is again appearing in this the Lord's day, glory to his Name for ever more; and this was a fulfilling of the prayer of Christ before he was sacrificed up, he prayed to his Father that all those who through the word of his true Ministers did believe on him, That they all may be one, even as thou Father art in me, & I in thee, that they also may be one in us, that the world may believe that thou hast sent me; and the glory which thou gavest me, I have given them, that they may be one, even as we are one; I in them, & thou in me, that they may be made perfect in one, & this (as I have said) was fulfilled in the Saints, and what was written by them, was to bring to this unity, as the Apostle saith, These things I write unto you, that your fellowship might be with us, and truly our fellowship is with the Father, & with his Son Christ Jesus; and God is light, and Christ declares himself to be the light of the world; & the Saints fellowship was in the Light; & John 17. 17, 18, 19, 20, 21, 22 John saith likewise unto them, Ye have an unction from the holy one, & ye know all things, &c. And the anointing that ye have received of him, abideth in you; & you need not that any man teach you, but as the same anointing teacheth you of all things, which is truth & no lie, & even as it hath taught you, so ye shall continue in him.

And concerning breaking of bread, the Apostle declared what that bread was which they broke, the Cup of blessing, which we bless, it is not the Communion of the blood of Christ? the bread which we break, Is it not the Communion of the body of Christ? for we being many are one bread and one body; this bread is not carnal,

rual (for many eat that, but are not one) but this bread is spiritual it is Christ, in whom the Saints are one, who is the bread of life, as it is testified of him; I am the bread of life, I am the living bread that came down from above, he that eats of this bread shall live ever.

Christ Jesus is called by several names in the Scriptures, and those who have the names, and are not guided by the same Spirit that gave forth those names, are in the error, and strife, and falls out about the words and names; but though his names are many, yet his power and life of puritie is but one, and except this power and life be manifest in you, to destroy sin, in vain will all your talking and profession be; for wo is and will be the Portion of all those who be covered with a covering, and not with the covering of Gods holy Spirit: Yet breaking of bread outwardly I do not deny, but own it in the Covenant of Love, breaking bread from house to house, and eating together with singleness of heart, where the word of God is known, and received, and dwelt in, which doth purifie the heart; and so to the pure all things are pure, but to the unbelieving and disobedient there is nothing pure, but even their minds & consciences are defiled, and the words and prayers of such are abomination to the Lord; for he cannot away with a polluted Sacrifice: Therefore I say with the Apostle, I will that men pray, lifting up holy hands, without wrath and doubting; for the prayers of the righteous avails much, but we know that God heareth not sinners; therefore let every one that nameth the name of Christ Jesus, depart from iniquity; for sin is the cause of alienation and seperation from God, even your sins; your sins have made a seperation between you & me, saith the Lord: Therefore bring no more vain oblations; offer no more your hypocritical feigned cryes of confession of sin, but from the bottom of your hearts confess and forsake your sins, and so shall you find mercy, and come to the ground and true foundation, Christ Jesus, the rock and corner stone, and mind his light that doth discover and make your sins manifest in its first rise and conception, and in that same light wait upon the Lord for power, that it may be destroyed, for for this end and purpose was the Son of God made manifest, that he might destroy the works of the Devil; and all sin is a work of the Devil, and is conceived in the heart, and doth defile the heart, and seperates from God, and breaks the peace with God; & if ever you come to wifeness redemption, it must be wrought within you by Christ the light; for as the work of the Devil is within, so must also the work of

John 6. 50 to 57

1 Cor 2. 11. 12

Mat. 22. 29

1 Cor. 8. 4, 5, 6

Rom. 8. 3, 4

2 Cor. 5. 21

Mat. 5. 20

1/a. 30. 1

Acts 2. 46

James 1. 21, 22

23, 24

Titus 1. 15. 16

Mat. 1. 8, 9

1 Tim. 2. 12

Jam. 5. 6

John 9. 31

2 Tim. 2. 19

1/a. 1. 13

Prov. 28. 13

1 Cor. 3. 11

1 Cor. 10. 4

Eph. 5. 13

1/a. 40. 31

1 John 3. 8

1am. 11. 4, 5

Mat. 15. 18, 19

John 15. 3, 4, 5

6.

Mat. 23. 26

John 15. 3

Heb. 9. 14.

1 Cor. 3. 16. 17.

John 1. 9.

Eph. 5. 13.

Mat. 3. 10.

Mat. 23. 26

Isa. 26. 9.

Mal. 3. 2. 3.

Psal. 51. 17.

Psal. 51. 6.

Isa. 29. 13. 14.

Isa. 54. 13.

John 6. 45.

Rev. 2.

Mat. 7. 24.

25. 26. 27.

Luke 15. 17.

Isa. 55. 1. 2.

Mat. 11. 28. 19.

Christ be *within*, to destroy the Devils work, and so to purifie the heart, and purge the conscience from dead works, and so to make the body a habitation of holiness for God to dwell in: Therefore in the fear of God I do exhort you all, to return to the Lord, & mind the measure of true light, which manifesteth sin, & reproves you for it, though never so closely committed, and therein wait upon the Lord, that the *Axe* may be laid to the root of the *Tree*, that so according to Christ his exhortation, you may first cleanse the *inside*, and so know the Lord as a righteous Judge, executing true judgement upon every evil thought, evil motion, or evil desire, or vile affection that ariseth out of the evil heart; for thus the Lord is known in truth and righteousness, even by his working power in the *inward man*, purifying the heart by his word of truth; and so a true and living sacrifice is offered up unto the Lord, even the sacrifice of a broken heart, and of a contrite spirit, which is, and was ever acceptable in the eyes of the Lord; for it is *truth* in the inward parts which the Lord loves and desires, & to draw nigh unto God with lips, & mouths, but hearts afar off, is that which the Lord loaths, and that which he sent his true servants to testify against: The Lord is come, and coming to teach his people himself freely by his spirit, and to fulfil his promises made of old: Let him that hath an ear, hear what the spirit saith unto the Churches; Build not upon the water, for that is moveable; neither upon the sand, for that will not stand in the storm; but come out of the water, and build upon the unmoveable rock that will abide, and not be moved, nor shaken with a storm; Read in the *Mystery*, and the Lord give all simple honest hearts an understanding: for it is for their sakes that this was written, for whom my soul breathes and longs after, & do hereby call & invite all the hungry freely to come into my fathers house, where they shall find full satisfaction & drink freely at the pure fountain of the fathers love, which alone can satisfie the hungry, thirsting souls. John 4. 13. 14.

Read with understanding, prove all things, hold fast that which is good, 1 Thes. 5. 21. To the witnesses of God in you all I speak and appeal, which reproves you in secret for your secret iniquities and calls unto you for amendment of life: Haste and amend your lives, and return at the Lords reproof, and no longer provoke him to anger, lest he cast you off for ever; for the Lord hath said, My Spirit shall not alwayes strive with man.

To day, while it is called to day, harden not your hearts.

Written in obedience to the spirit of the Lord, in love to all your souls, by a servant of the Lord, and labourer in his Vineyard, who is known to the world by the name of ALEXANDER PARKER.

THE END.



**E**

**C**

**C**

**L**

**S**

**T**

**,**

**E**

**G**

**S**

**f**

**E**

**,**

**I**

**C**

**S**

**-**

**i**

**s**

**-**

**r**

**e**

**H**

**t**

**s**

**O**

**\_**

**-**

**a**

**A-**

**b**

**c**

**9**

**'s**

**78**

**.to.**